

## The Inculcation of Loving Reading Quran Values at the Reading Quran Institution, Home, and Community

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### Abstract

The purpose of this study was intended to describe the value of loving reading Al-Quran that was implemented by three education centers; Reading Quran Institution Awaliyah, Family and Community Education for children between 9-12 years old in Nagari Balai Gurah. Also, this research was to discover how is the implementation of loving reading Al-Quran values and who are involved in it. The result indicated that the implementation of the values of loving reading Al-Quran basically used surveillance approaches and guidance from the tutors, parents, and community in Reading Al-Quran. The socialization pattern that was used in implementing the value of love reading Al-Quran at Reading Quran Institution and family tended to use flexible patterns between authoritative and permissive patterns. Parties who involved in implementing the value of loving reading Al-Quran were the Awaliyah Institution, teacher and management, and family consisting of fathers, mothers, siblings, and grandparents. The uniqueness came from the roles of cultural social values in the community stating children who did not learn and love Al-Quran will be an embarrassment to the family. Moreover, the ceremony of Khatam Quran became the strong factor for children in implementing loving reading Al-Quran, due to this ceremony there was a process of social acknowledgement to the children who love reading Al-Quran.

**Keywords:** love reading Al Quran, *Khatam* Quran, family, community

### Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui nilai dari mencintai membaca Al-Quran yang telah dilaksanakan oleh tiga pusat pendidikan; Institusi Membaca Al Quran di tingkat Awaliyah, membaca Al Quran dalam keluarga dan Masyarakat untuk anak-anak berusia 9-12 tahun di Nagari Balai Gurah. Selain itu, penelitian ini adalah untuk mengetahui bagaimana penerapan mencintai membaca Al Quran dapat bernilai dan siapa saja yang terlibat di dalamnya. Hasilnya menunjukkan bahwa penerapan nilai-nilai cinta membaca Al-Quran pada dasarnya menggunakan pendekatan surveilans dan bimbingan dari tutor, orang tua, dan komunitas kelompok dalam Membaca Al-Quran. Pola sosialisasi yang digunakan dalam menerapkan nilai cinta membaca Al-Quran di Lembaga Membaca Al-Quran dan keluarga cenderung menggunakan pola fleksibel antara pola berwibawa dan permisif. Pihak yang terlibat dalam menerapkan nilai mencintai

membaca Al Quran adalah Lembaga, guru dan manajemen Awaliyah, dan keluarga yang terdiri dari ayah, ibu, saudara kandung, dan kakek-nenek. Keunikannya berasal dari peranan nilai sosial budaya di masyarakat yang menyatakan bahwa anak-anak yang tidak belajar dan mencintai Al-Quran akan membuat keluarga menjadi malu. Selanjutnya, upacara Khatam Quran menjadi faktor kuat bagi anak dalam menerapkan nilai mencintai Al-Quran, karena dalam upacara ini ada proses pengakuan sosial kepada anak-anak yang suka membaca Al-Quran.

**Kata kunci:** kecintaan membaca Al-Quran, *Khatam Quran*, keluarga, masyarakat

## Introduction

Every country and ethnic certainly has a religion as a belief that will influence people to behave, to act and to be guidance in a life. Beside religion, human life is also influenced by culture. Culture becomes an identity of one nation and ethnic. Every ethnic maintains and conserves its own culture (Bustanuddin, 2002). According to Koejaraningrat (1990), Culture is a complex knowledge that consists of belief on art element, belief element, custom element, law element, and many other elements which are owned by members of the community. In the community, there are a number of values that are related to each other so that it becomes a system which is the ideal guidelines and concepts in a culture giving a strong driving towards the direction of community life. Tradition is part of a culture that is in fact able to realize the needs of the communities in which there is a relationship between individuals, provision needs together, need equality to the sense of justice that is boosted by customs (Aliyah, 2004).

The teaching of Islam would be stronger if the teaching has become a tradition and a culture of life amid the Islamic society. Tradition and culture will affect the continuity of the symbols of Islam when they are infused with Islam because the tradition and culture are a system in the body of society, then it is a wise move when cultural traditions are aligned with the teachings of Islam while faith does not contradict or is banned. Instead, it can be said that the tradition and culture are the entrance of Islam's teaching so that it will be diffused in the life of the community. For example, Khatam Quran tradition is held mostly by Muslims in West Sumatra. In the process of education, children receive guidance from family, school, and community. The traditions of khatam Quran is a tradition practiced by the Muslim community in West Sumatra. This part is the efforts to educate children in educational activities, namely three education centers PQA, home education, and public education.

The purpose of this study was intended to describe the value of loving reading Al-Quran that was implemented by three education centers; Reading Quran Insitution Awaliyah, Family and Community Education for children between 9-12 years old in Nagari Balai Gurah.

## Methodology

This research used a qualitative study. The study was done to look at the picture of the situation and events concretely about the value of loving reading Al-Quran that was implemented by three education centers; Reading Quran Insitution Awaliyah, Family and Community Education for children between 9-12 years old in Nagari Balai Gurah. The research took place in Nagari Balai Gurah of Angkat Agam district IV of West Sumatra with the consideration that the village has been a historical tradition of learning to read Al-Quran at the Awaliyah reading Quran institute since 1923 and has the potentially cultural and social culture of the indigenous

Minangkabau. Sources of data were obtained from the process of observation, interview, and documents. Data validity checking was carried out by using triangulation. For instance, data validity checking technique was conducted by utilizing information from other instruments while the analysis was conducted through the stages of data collection, data reduction, data presentation, conclusion and verification.

Moreover, this research data consist of three kinds of data; information, opinion, and response to Khatam Quran ceremony obtained through in-depth interviews, observations, and discussion with the informants. In-depth interview technique was done to understand the ins and outs of Khatam Quran ceremony. Interviews were conducted repeatedly to gain in-depth information for comprehensive information.

The next research data were in the form of manuscripts or writings related to Khatam Quran ceremony by tracing the documents from the Minangkabau cultural manuscripts for checking validity of the data. Then the method of data analysis was qualitative in which the data that had been collected, organized, organized and systematically described according to the pattern and the typical category so that researchers more easily understand and present the existing data. Further data findings were analyzed and reflected in order to seek meanings of the data.

## Findings and Discussion

The implementation of the values of loving reading Al-Quran in Balai Gurah society, Minangkabau ethnic was conducted at three education centers that were non-formal education (PQA), informal education (home), and the community education through cultural traditions of Khatam Quran.

### *The inculcation of loving to read Al-Quran values in the process of learning in reading Al-Quran Institute of Balai Gurah, West Sumatra*

The method developed in the process of learning to read Al-Quran is first, the drilling method. The exercises are repetitive ones in reading and writing letters Qur'an properly. Second, the method of the task is by giving assignments frequently to write Al-Quran letters at home. Third, the method of sociodrama which is demonstrated and practiced in order to read Al-Quran into a true reading, practicing and trying how to pronounce letter by letter in accordance with *mahraj* so that teachers can improve if there are improper readings. The reading Quran method at Awaliyah Reading Quran Institute in Balai Gurah was firstly designed by Yasin Sutan Simarajo. He was the first teacher who taught in Awaliyah Institute of Balai Gurah. The system which was implemented in the institute is a classical system by using blackboard. In the learning process, it is divided into three stages. In the first 4 months, children were taught in hijaiyah letter recognition and pronunciation according *mahraj* and stringing arrangement of letters hijaiyyah correctly. Furthermore, in the next three months, the activity was continued by comprehending the inner law relating to read Al-Quran. Finally, to be fluent in reading Holy Quran, there was a *tadarus* system implemented where a student read Al-Quran by him/herself.

The drilling method was designed by Mr. Yasin Sutan Simarajo. The method focused on how to make the child recognize the letters, and to write and compose letter by letter, in which the children were asked to write in their book so that each child was good at reading and writing the Quran respectively. In order to facilitate reading al-Quran then *tadarus* system was set. The

learning process at PQA (Reading Quran Institute) was conducted by using a classical system. The learning process took place for one year without semester breaks. At the time of the formal school, students in the institute kept studying as usual. They only learn from 8 AM until 12 AM in 6 days, from Monday to Saturday from 14:30 until 17:30. The students were divided into three classes; 1A, 1B, 1C in which each class consisted of 30-40 students. Each class was taught by one teacher.

In the first 6 months, the class depended very much on students' discipline especially for attendance because the first lessons were connected to the subsequent lessons. If a student was absent on the subject matter, the student was feared that he/she would not be able to follow the next lesson, which caused students fail to move to the next level. In the first 6 months, the students were taught about the basics of how to read Al-Quran and if in the first 6 months, the students were already proficient and fluent, then it was easy for students to immediately move to the next level. The development of intelligence of students in reading Al-Quran can be seen as the target achievement of learning objectives. The students who did not achieve the target would be given a special treatment such as asking for help to their parent, and providing an additional task to catch up as more reading at home and in class so that the students were able to read and achieve the expected target.

Based on the explanation above, it can be seen that the high level of discipline becomes an important point to the process of learning how to read Al-Quran in PQA (Reading Quran Institute).

### ***The inculcation of loving to read Quran values as daily routine at home***

The role of the family becomes important for the growth and development of the child's personality. For that reason, the harmonious relationships in each family member is important in the context of a role model for the children. Guiding children with patience and making the happiness of children is the duty of parents so that parents are always trying to develop their child's potential (Rifa, 2009). In this study, reading Al-Quran was being accustomed in the family (home) which was done after *maghrib* prayer until Isha' time or it was done after Subuh prayers. While the children reading Al quran, Parents or other relatives listened to what was read, and then corrected the mistakes. Repeating to read Al-Quran was done individually together with the parents, but some were performed in groups, where the children gathered in one of their friend's houses to continue reading Qur'an together accompanied by the parent who own that house.

Parenting pattern is associated with the intelligence level of the children in reading Al-Quran. There was a continuous mentoring and sustainability from the family so that children can read Al-Quran at time after they wake up after *subuh* prayers and then followed by exercises, do ritual prayers appropriately and read a short sura. It was also continuously done during the evening by repeating to recite the Qur'an. These activities could make the child become fluent.

### ***The inculcation of love reading Quran values and khatam Quran ceremony***

The values of education through *Khatam Quran* tradition for children in Nagari Balai Gurah Sumatera Barat were classified into two leves: individual values education and social values education. Character education of individual person includes (1) confidence, (2) the educational value of loving to read Al Quran through habituation process was applied at home and in Quran college, 3) self-esteem education, self-reliance education which was characterized

by someone's attitude of self-care and willing to be part with the parents to be able to learn well and smoothly, (4) religious values education, shown by the basis of the implementation of this tradition cannot be separated from the expression of gratitude for the grace given by God upon the child's good and righteous, (5) the value of sharing education was shown from the activity of eating together that is known to eat *bajamba*, where in eating *bajamba* there are rules that have a value system of self-management, how to behave in Togetherness and not thinking of themselves (Wirdanengsih, 2016).

In addition to the five values, there is another value, namely a joyous value education, Quran ceremony event of the Khatam music, both modern music, as well as traditional music gives its own excitement for children who are doing the process of traveling procession from village to village to ask for blessings on their fluency of being able to read the Quran well and correctly. Another value is cooperative value education shown by the process of cooperation, deliberation before the preparation of Khatam Quran event, which will indirectly give a character education process to child.

### ***The inculcation of love reading Quran values the family at the event khatam Quran Mandoa at the Community Balai Gurah***

Part of the study of cultural values in the family in the event *mandoa* in Khatam Quran ceremony is an initiation process in the community of Balai Gurah that has been practiced for generations and performed for boys and girls at the age of 8-12 years old. The implementation *mandoa* event is one of the duties of parents that should be done when their children are able to read Qur'an properly. Mandoa event of Khatam Quran is the formation of character, the embodiment of gratitude to the Almighty as well as the social recognition of the child on her ability to read Al Quran and the recognition of the existence of the child within the family kinship of Minangkabau system. In old times, the implementation of this *mandoa* event lasted up to a week more, but in accordance with the times, the event takes place one day only. Mandoa event Khatam Quran is something important for the community. Through this event, a social recognition of the child with a close relative as well as many community events and through building a child behaves as a guideline value.

Events or rituals lead to peace and harmony with neighbors (Gertz, 1992) and the traditional ceremony also has the function of strengthening the values prevailing in the society, the values symbolized in the form of ceremony is sacred (Faisal 2007), and the ceremony is in order in indigenous communities or social law (Koenjaraningrat, 1994). In this respect, the tradition of the event of Mandoa Khatam Quran children is noble values and symbols. Khatam means finished. This term is from Arabic. Khatam usually refers to finishing to recite al-Quran. A Child should khatam Quran before the age of 13 years, but actually, it is not mandatory. They learn it by having the guidance from the religious teacher who is formerly called Muallim.

Mandoa Khatam Quran Events is usually organized by a family composed of a celebration, inviting the crowd and giving a banquet in the socialization of the existence of a child and a prayer of hope for children to grow into adults who are physically and mentally healthy and useful for the good of the people, religion and country

### **Conclusion**

Teachers, parents, and the community are an important component of the values of investment of Loving to Read Al-Quran. This is because teachers, parents, and the community

frequently interact with the child's life. Those things become the deciding factor in fostering the spirit of Loving to read Qur'an to children in the Balaigurah village. The inculcation of love reading quran values in nigari Balai Gurah reinforced by the socio-cultural system of society where if there is no learning to read and do not do *berkhatam Quran* will be a shame and embarrassment for family in society Balai Gurah. The inculcation of love reading quran values in the three places of education center that is non formal education, family education, and community education Balai Gurah is a system of synergicity which is important for teaching children to love Qoran and implement its content.

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